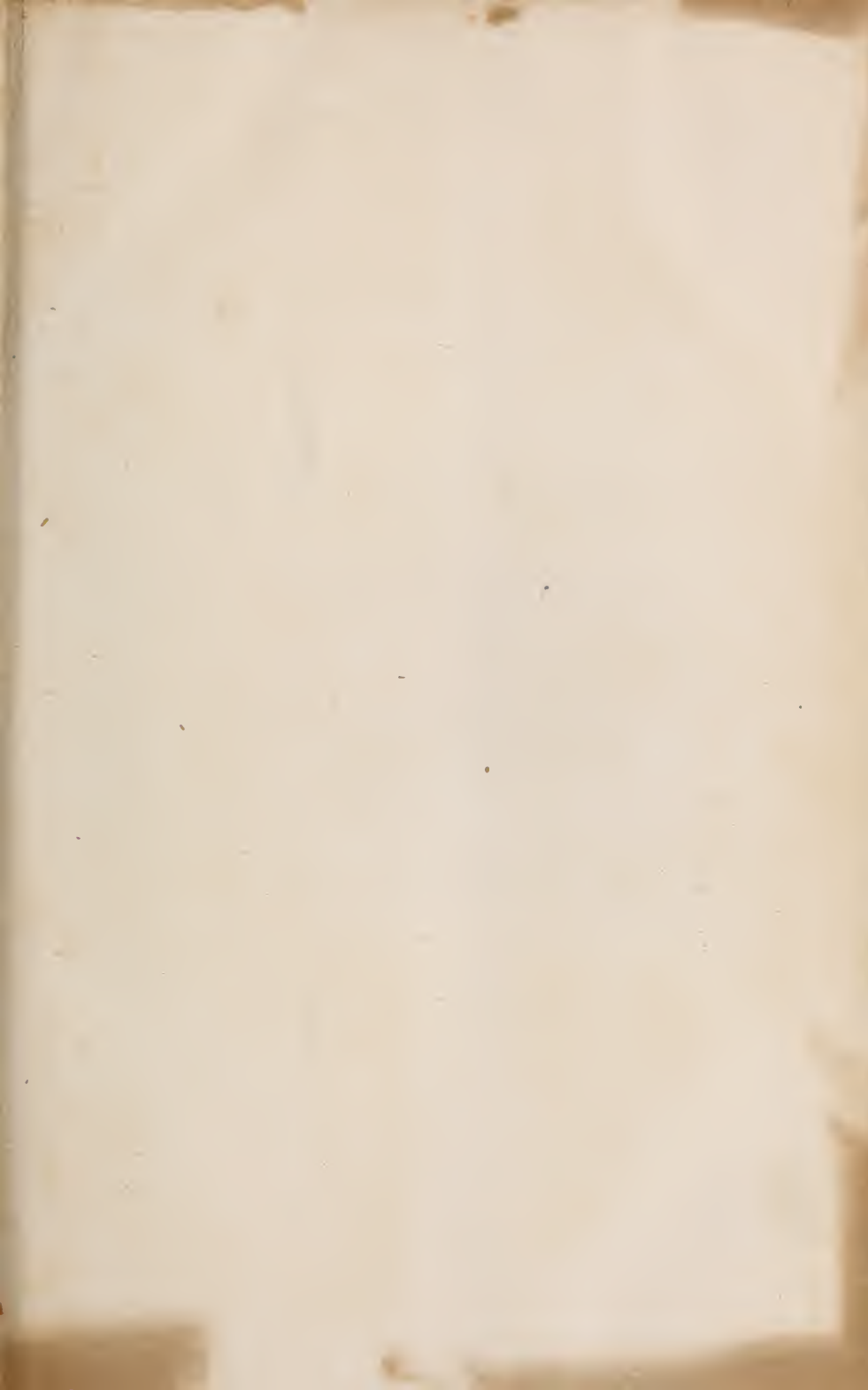


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The Spirit of Missions:

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XIII.

MAY, 1848.

No. 5.

MISSIONARY REPORTS.

Indiana.

Laporte—REV. S. W. MANNEY.

“IN making this semi-annual report, I have but little to communicate, besides the performance of the ordinary services of a parish minister, interrupted occasionally by attacks of fever. Since my entire services have been given to Laporte, the congregation has considerably increased and the prospects of the parish improved. The most important fact I have to communicate, is the immediate completion of our church, which I presume will be ready for consecration on my return from the General Convention. This is an event in the history of the parish to which we have all looked forward with the greatest interest, and which, I doubt not, will exert a permanent influence upon its prosperity, giving it stability and increase.”

Logansport—REV. T. B. FAIRCHILD.

“I am able to say but little as yet about the parish at Logansport, having but recently removed there from Lawrenceburgh, except that measures are now being taken to finish the church. The outside is to be completed this fall, and we hope the rest will be done next spring. I have suffered in my own person, and that of my family, from sickness, which will account for the small number of sermons which I have preached. I hope, when I get upon the ground and am able to bestow more labor upon the parish, to be able to give a more satisfactory report. There is to be an accession to the number of communicants soon, and when the church is completed, it will be second to none in the diocese.”

Mishawaka—REV. B. HALSTED.

“Since my last report, my services have been continued to the parishes and stations under my care, though not entirely uninterrupted by sickness,

which, on four Sundays, has obliged me to omit public ministerial duty. The same cause has greatly operated against parochial visiting. For the last half year, therefore, the progress of the Church has been small, yet its condition and prospects are by no means discouraging. At Mishawaka, three persons were confirmed by Bishop Kemper at his visitation in July; and through the kindness of a truly benevolent and zealous member of the Church in Brooklyn, N. Y., we have been presented with a full set of the bound volumes of the Children's Magazine, and several valuable books, for the commencement of a Parish Library.

"At Bristol, the prospects of the Church are encouraging. Good progress has been made with the building, under whose roof, and within whose frame, interlaced for the occasion with green boughs from the adjacent grove, Divine Service was celebrated, and the Rite of Confirmation administered by our Bishop at his last visitation.

"In consequence of sickness, I have not been able to visit Lima as frequently as I could wish. I officiated there once in April, and accompanied Bishop Kemper at his visitation in that place on the fifth Sunday after Trinity, assisting in the services. This was an occasion of peculiar interest. The services were attended by large and highly respectable congregations. In the morning, one person renewed her baptismal vows, and in the afternoon, twelve participated in the Holy Communion; among whom was an aged saint of more than fourscore years, on whose head the hands of the venerable Seabury had been laid in the Apostolic Rite of Confirmation. For more than forty years she had been deprived of the services of the Church, and now rejoiced, that after so long a privation, she had opportunity, as she said, 'to eat the passover once more.'

"The interest of the people at this place in the establishment of the Church amongst them, is yet unabated. They are waiting in the hope—already 'long deferred'—that a faithful pastor may be placed over them, to lead them to the fountain of living water, and feed them with the bread of life.

"In May, at the request of members of the Church in Fort Wayne, I visited that place, and baptized and administered the Holy Communion to a sick man. This was the principal object of my visit. I also held two public services on the Sunday, administering the Eucharist to this long destitute flock, and baptizing four children."

New-Albany—REV. F. H. L. LAIRD.

"When I arrived here, in the latter end of January, I found the congregation in great depression, which was caused especially by enormous indebtedness. For years most of the vestrymen had been engaged, not without prejudice to their private business, in meeting liabilities in bank, which they had incurred in their official capacity. For the discharge of the whole debt, created by the purchase of the church lot and the erection of the church edifice, (which was commenced when things were careering on a flood tide,) the vestry had sources which every reasonable man would have held to be abundantly adequate; but the sudden depreciation of their own lot, on the sale of which much dependence had been placed to furnish them with means, and the refusal of some subscribers (not of us) to pay, involved the vestry in a large debt, which has pressed with mountain weight on our interests in this place. As the vestry did not foresee these disastrous events, they are not to be blamed for creating the original debt. In looking to the sources which afterwards failed them, they acted reasonably,

because they could not possibly anticipate the issues. When I learned the condition of things, knowing that any attempt to collect means adequate to discharge the whole debt, which was \$1,325, was not likely to meet with success, and knowing also that no permanent prosperity was to be enjoyed by the congregation until the sum, truly enormous to it, was liquidated, I addressed myself to the only plan to secure these very desirable objects. I approached such of our members as had claims grounded on money loaned to the vestry, and I rejoice to say, that their kind liberality gave a hearty welcome to my application. The following gentlemen relinquished the following claims which they held against the Vestry of St. Paul's Church :

Joseph Franklyn,	\$700.
Wicome Hale,	300.
John G. Hoff,	125.
	<hr/>
	\$1,125.

“ Your missionary could not consent to connive at, still less to be an active agent in the expenditure of missionary funds on a congregation which was liable, on a contingency likely to occur, (namely, the removal, alienation, or death of the claimants,) to be dispossessed of the lot and church edifice. Our donors considered, and other church creditors *may consider*, that the surrender was to be made to the *church*, and that distant generations will participate in the benefaction! and moreover, that great sacrifices must be made when a stupendous purpose is undertaken and prosecuted by a few men in moderate circumstances. May the Lord richly reward them and all who follow their laudable example. (St. Mark's Gospel, x. 29, 30, v.) I would not intimate that others of our congregation have not done well, but it was beyond their ability to do adequately, and therefore we must feel thankful to those who supplied their unavoidable lack of service. Some assistance from abroad, together with the proceeds of a supper, recently given by our ladies, has reduced the bank claim of \$200 to a mere fraction. While we rejoice over these adjustments, which form an epoch in the history of the congregation, and fondly hope that they will be succeeded by spiritual blessings of a highly distinguished character, still we have to say that there are many *necessaries* which the congregation has had to forego, owing to the hard struggle to exist. The painting of the church should be attended to immediately; nor is the purchase of the *parsonage* less important to the interests of the congregation. *It must be bought.* Although he has to mourn over much deadness to the paramount interests of the soul, yet your missionary trusts that the congregation has made some approach to that just appreciation of church privileges, and that conscientious devotion to divine things, which ought to distinguish and ennoble all who name the name of Christ. May the Lord speedily fulfil his gracious promise—‘ Thy people shall be willing,’ &c. (Psalm cx. 3 v.)

Richmond—REV. G. FISKE.

“ I have nothing to report which is calculated to excite a peculiar interest in this mission. I can only say, that much seed is sown, and some fruits are apparent. Disappointments are multiplied, while signs of God's presence are occasionally manifested, which cannot be mistaken. The enemy, under the garb of piety, pretends to consecrate all the seven days of the week, and thereby flatters the youth that they have purchased indulgence on the Lord's day. This influence so predominates, that Sunday is

awfully desecrated, and the light of the Church shines upon the surrounding darkness with little effect. Much, however, may be expected in the next generation, from the catechising of the Sunday School children; for our school is always large—always meets twice each Sunday, and is always catechised at each meeting, ‘openly in the church.’ I am also encouraged from having, once in a great while, an accession to the communion, and from seeing an evident growth in grace in the Church generally. I have hope, too, of seeing, by-and-bye, a parochial school established; for a valuable lot, worth two or three hundred dollars, has recently been given to the Church for that purpose. But we must labor with patience; contented to sow for others to reap; willing to labor, that others may enter into our labors. In a population like this, calling itself Christian, crying, ‘Lo, here is a nearer way to Canaan;’ or, ‘Lo, there you can go to heaven by a pleasanter pathway;’ where every denomination stands upon the same footing in their eyes, does it become us to be impatient? In His own good time, God will bless His word, and build up His beloved Zion.”

Illinois.

Alton—REV. S. Y. McMASTERS.

“Since my last semi-annual report, I have performed service and preached twice every Sunday. I have had eleven confirmations—have a flourishing Sunday school, and a congregation full three times as large as when I last wrote to you. By the blessing of God, we believe the Church, in this place, will do well. Such, however, have been its past misfortunes, that *time* is necessary to secure confidence in the permanency of our operations. As soon as this is done our congregation will be good.”

Chester—REV. W. MITCHELL.

“I have never rendered an official report of services in my missionary field in the West with greater pleasure, arising more from the smiles of God on my labors during the last six months, than from any other cause. Chester never presented a better prospect of growth in the number of houses and in population. One hundred and sixty acres of land were laid out in town lots last week, which are to be sold in a short time, making a third sale of town lots in less than a year. In view of this fact, to prepare the way for increasing St. Mark’s church with the increase of the population, (having no edifice,) I opened a Sunday school in the woods near Chester in June last, which now numbers over forty scholars, seven teachers, and one superintendent. It is doing a great and good work. By previous appointment, last Sunday, (Sept. 19th) at one o’clock, P. M. I met them under their beautiful grove of oaks, said prayers, baptised six infants and two adults of the school, and preached to them on infant baptism. Oh that God would open the hearts of the wealthy churchmen to give us the means to go on and finish our house of prayer! The cold will soon drive the school from the woods, and the school-house is already occupied, except on the 4th Sunday in every month. Since the 1st of April last, I have travelled 729 miles, preached thirty-one times, baptised twelve infants and three adults. Four of the infants are of families from Ireland; their friends in the old world are coming over. When all are settled, forty-five miles north of Chester, they intend to organize a parish. I am urgently solicited to preach for them as often as my time will allow of it. I have attended two funerals, received

a new communicant to St. Mark's church, administered the Holy Communion three times, once in Zion, and twice in St. Mark's parish.

"On the 11th of September I visited Waterloo, the county seat of Monroe. On Sunday, 12th instant, I held three services in the Baptist meeting-house; preached to a large and attentive congregation. Mr. Rogers, their old minister, ninety-seven years of age, was one of General Washington's Life Guards. He gave me a five-franc piece, in remembrance "that Washington was a good man, though he was a Churchman." All our members seem to be striving for the unity of the Spirit, and to keep the bond of peace. Our motto is, 'To serve the Lord with fear, and to rejoice with trembling.' If the means can be had to finish our Church, I may say in truth that she will soon become the praise and glory of this growing town, and be permanently established. We are losing much for want of it every month."

Collinsville—REV. J. L. DARROW.

"Sickness in my family has rendered it difficult to make my report at an earlier day. I have continued to officiate at my station regularly since the date of my last report—having been absent only one Sunday to attend our Diocesan Convention at Alton. Our congregations have been usually very good. In Collinsville we have a Sunday school numbering more than thirty scholars. We have not had a confirmation for a long time, but hope to have a visitation from the Bishop this fall, and to present a class for the reception of that sacred rite. I have baptised four infants, celebrated two marriages, and attended one burial; we have celebrated the Holy Communion four times. There is now an adult awaiting baptism. The debt on St. Andrew's church, Edwardsville, which has so long prevented its consecration, has been reduced within the last eighteen months two hundred dollars; about one hundred and eighty dollars still remains due. I trust this also will be paid during the coming year."

Dixon, &c.—REV. A. J. WARNER

"This has been delayed till I could find myself permanently located for the winter. In accordance with the advice of my Bishop, I removed my residence to Grand-Detour, Saturday 23rd.

"As no statistics are required in the October reports, I will be brief, yet endeavour to be at the same time communicative.

"Through the extreme kindness of Mr. and Mrs. House, members of our Church, I am more comfortably and pleasantly situated than I have ever been. An Episcopal parish, as noticed by anticipation in my last, has been organized; and over forty persons placed their names on the list of members, seven of whom are communicants. Nearly seven hundred dollars have been subscribed towards the building of a church, and I have the promise of one hundred dollars more from my native town, W—, in Connecticut, on the responsibility of an individual whose liberality and zeal for the Church can only fully be known in Heaven.

"Small as this sum is, we have made a beginning; and if the Lord continues to smile on our undertaking, and stir up the hearts of a few more such friends to lend us a helping hand, it shall not long be said of this famous and beautiful stream, which waters so many important locations and thriving towns, *that no Episcopal house of worship* graces its fertile and lovely banks. The most sanguine hopes are entertained, that another year will find your humble missionary and his little flock gathered under roofs consecrated to the worship of their beloved Redeemer, the Son of the Most High.

“ I am now enjoying a privilege not hitherto allowed me ; that of holding both morning and evening services in the same place, and on the same day.

“ Sickness, this fall, interrupted again the labors of your missionary ; but they were soon resumed, and he feels thoroughly recovered, praying God to grant him corresponding fortitude and wisdom to apply both to the best interests of Christ’s kingdom and gospel.”

Joliet—REV. D. E. BROWN.

“ It is with grateful feelings that I acknowledge my indebtedness to the great Head of the Church, for the measure of health myself and family have enjoyed during the past summer ; it has been as great or greater than we could reasonably expect in this climate.

“ From the former records of this church it is impossible to state accurately what was the number of communicants or families belonging to the congregations. The sickness of last year, together with the stagnation of business and the pressure of the times, was so disheartening, that many families left. Some ten families, with a larger number of communicants, removed to other places ; but as several of these must have left while my predecessor was here, I have no means of knowing whom he reported as having removed. Therefore I have thought best to report just what I find still connected with the church, without reference to any number on the last report.

“ There is also another evil to be remedied. The record of both churches (Christ’s church, Joliet, and St. John’s, Lockport,) have been kept together as the record of one church, without any distinction in many of the entries, and this, too, in a book professedly the record of Christ’s church, Joliet ; so that for St. John’s church, Lockport, there were no records previous to my coming here, although that parish is the strongest, possessing a greater number of communicants and families, and having a fine little church edifice for public worship, which gives them a decided advantage over Christ’s church, Joliet.

“ Both these churches have suffered much by being so long destitute of the services of the sanctuary ; the congregations which had been collected were much scattered, and it will require time to regain as good a state of things as was formerly enjoyed.

“ The want of a convenient place in which to hold service in Joliet, is a great drawback upon the congregation in this village, while those attached to the church are not able at this time to build, although they are now taking the incipient measures to do so, and collecting together their means preparatory to doing something another season.

“ Since the 1st of August I have held a third Service, at 5 o clock, P. M. every alternate Sabbath, at Plainfield Village, distant ten miles from here ; the attendance on those occasions has been very large, and the congregation much interested. I have found several communicants in that vicinity, and a good society might be raised up in that village, which, if united with Napierville in Dupage County, distant about ten miles, or with Aurora in Kendall County, distant about twelve miles, in both of which villages there are several Episcopal families and communicants. A missionary with the stipend from your Committee might be sustained, where he would find ample employment in feeding the scattered sheep in those places and vicinity, and in sustaining the ministrations of the sanctuary among them. These are important villages, in which the Church ought to be established immediately, for if much longer neglected, it will take years to regain what we lose by

delay. Many are the fields in this Western region which are white unto the harvest; but where are the laborers? Let us earnestly pray the great Head of the Church to send laborers into this Western part of his vineyard."

Kickapoo.—REV. RICHARD RADLEY.

"The missionary at Kickapoo is thankful to report the continued increase and prosperity in the congregations committed to his charge. In everything that pertains to their spiritual welfare, the improvement has been visible and strongly marked.

God, in his mercy, grant that the good work may not be suffered to languish for the want of that pecuniary aid which most, if not all of our missionary stations in the West so much need, and which the Church is so abundantly able to afford."

Little Fort.—REV. W. ALLANSON.

The prospects of the Church in this station, I am happy to say, continue to be encouraging. Our congregations would undoubtedly be larger—although at present I have no reason to complain—had we any better accommodation for those that attend than an unoccupied store for the performance of morning, and a small school-room for the performance of evening service. We are, however, confidently looking forward for better times. In the course of the ensuing year, the friends of the Church flatter themselves that they will be in a situation that will justify them in the attempt to erect a place of public worship at Little Fort. God grant that they may be enabled to carry their pious desires into effect. The station is an important one, of equal importance with any station on the border of the lake; and if it can be favored with missionary aid for a few years—paid, however, with somewhat more punctuality than it has been for the last twelve months—it will in my humble opinion, be sufficiently strong to sustain, unaided, the services of the Church.

"All that I have to say in reference to myself is, that it would afford me unspeakable pleasure, were I placed in a situation that I could, with a good grace, preach from every portion of Holy Writ, even from that which it is all-important for Western missionaries to carry into practical effect, [to wit, "Owe no man anything." When that happy period shall arrive, I must leave it with the friends of Missions to determine."

Rushville.—REV. R. J. WALKER.

"Since the date of my last report, I have been fully occupied with the duties of my station, and in visiting the destitute parishes within fifty miles of Rushville.

"I am grieved to have to report, on this occasion, a considerable falling off in the number of my communicants and hearers. This decrease has arisen from various causes. Several families of Episcopalians have removed to other parts of the country, lessening the list of communicants very seriously. The Presbyterian house of worship has been recently re-opened, after having been closed for twelve months, and, as a natural consequence, the persons of that persuasion who had been in the habit of attending the services of the Church, have nearly all ceased to do so—preferring that mode of worship to which they had been previously accustomed. Some very interesting young persons who had come over to us from the Methodists and Baptists, and were preparing for confirmation, have removed to other parishes; and several young men who had been regular attendants on my ministry, have

gone to Mexico as volunteers in the army. From all these causes combined, I have lost about one half of my congregation at Rushville. Amidst these discouragements, I have much remaining cause for thankfulness. God is evidently blessing my labors to the salvation of immortal souls. The effect produced on the minds of my hearers by the preaching of the Gospel is most apparent. I frequently witness (in every part of the Church) persons weeping literally over their sins, and at the unspeakable love of Christ in dying to save them from their consequences. Old and young, well educated and unlearned, are alike influenced by the power of the truth. I can perceive in the countenances of many, the struggle that is going on within. The Spirit of God is evidently at work upon their hearts, 'convincing them of sin, and of righteousness and of judgment.' During the celebration of the Lord's Supper we are all greatly impressed with a sense of the love of our only Lord and Master in thus dying for us. We draw near by faith, and partake of the heavenly feast provided for us at such a costly sacrifice. We are made one with him—feel and realize all his comfortable promises—become so strengthened by feeding spiritually upon his flesh and blood, that we go along our journey rejoicing, for many days, with the world under our feet and heaven in our souls. Indeed, I have seldom, if ever, witnessed so much earnestness and anxiety on the subject of divine and eternal things, as pervades the little assembly who meet together on the Lord's day in the Episcopal church at Rushville. We have been often constrained to acknowledge that 'it is none other than the house of God, and the very gate of heaven.'

"Would that those who believe Episcopalians to be mere formalists, could look in upon us as we offer up our heart-felt prayers to the Majesty on high, in the words of our incomparable Liturgy—soon would they be forced to confess that God was with us of a truth, and so, falling down on their faces, would worship God in the same manner, and in the same words as we do.

"I am often sad and much cast down at the remembrance of other days and of other scenes—at the strange providence which has separated me from my three beloved children, who have their home in Europe, and whom I have not seen for years—at the absence of all domestic comfort, once so much prized and enjoyed. But when I go down to the house of God, to meet, and lead the devotions of my few but beloved parishioners, all grief and sorrow vanish, and I am led to glory in mine infirmities, and to adore the name of him (with tears of joy) who hath called me by his distinguishing grace to minister at his altar, and hath enabled me to forsake all—friends, country, children—for the sake of my master Christ, and of his poor wandering flock in this wide-spreading wilderness.

"May Christ, our risen head, look down with love and pity upon his scattered sheep in this spiritual wilderness of the far West. May his Church soon become what it is her glorious privilege to be: 'Fair as the moon, clear as the son, and terrible as an army with banners.'"

Itinerant—REV. DUDLEY CHASE.

"I have reason to hope that, by the blessing of the Lord, my labors have not been in vain the past year. A more serious spirit seems to prevail among the people to whom I minister than formerly. Many now hear the Word with joy who, not many months ago, would have found the day of sacred rest wearisome indeed to them, if they were required to spend it in public services of the sanctuary. Many scattered members of the flock of Christ have been sought after and visited, and joy brought to the dwellings of the poor, the lonely, and the broken-hearted. Often have I been asked

to pray at the fireside and to attend the sick, where the designation of Episcopalian was scarcely known and less understood. A few have been added to the Lord, who, I trust, will be examples which I need not be ashamed to point those to who are not far from the kingdom of God. We need the prayers of our more favored brethren; for without these, these gifts would be unsanctified; but the helping hand readily obeys the willing mind."

Intelligence.

The Domestic Secretary and General Agent has recently returned from an extensive tour through the southern and south-western portions of our country. Making arrangements with this view, he was enabled to attend the Diocesan Conventions of South Carolina and Alabama, and to present the subject of Domestic Missions before many of the important congregations in South Carolina, Georgia, Alabama, and Louisiana.

Immediate fruits, in the increased and liberal contributions from certain portions of the field visited, have already been acknowledged by the Treasurer. While the Committee hope that the information conveyed and received, and the Missionary spirit which has been rekindled, or in some for the first awakened, may be productive of greater good hereafter, by the extension of God's saving knowledge and blessings among the destitute portions of the land.

In acknowledging the kind reception generally extended to him, particularly at Mobile, New-Orleans, Charleston, Savannah, and Augusta, the Secretary trusts that he may be allowed to express his grateful sense of the cordial reception given by the Bishop, clergy, and members of the Diocese of South Carolina, and especially by the Bishop, clergy, and members of the Diocese of Alabama, and of the generous and warm-hearted response made to his appeal by the Rector and members of Christ church, Mobile. The contribution of this Parish was only exceeded by one other, that of Christ church, New-Orleans; and under the existing circumstances of the parish, it may be regarded fully as large as the first collection received from it in A. D. 1836; which was then, and for some time after, the largest contribution received from any single congregation.

Wherever he went, the Secretary's observation was confirmed by local testimony—often of a most interesting nature—that God is now presenting opportunities of usefulness to His Church, in this country, which never before existed. If not now embraced, these may pass beyond the recall of the present generation, and be numbered among the opportunities given in their day, to extend the service and honor of God, which will rise with

them for judgment, when they shall stand before Him to give an account of their "stewardship."

Even in the portion of the country just visited, and lying within the bounds of organized Dioceses, there are extensive sections without the stated ordinances and blessings of the Gospel, which, in all human probability, will not, for many years, be extended to them, unless they are remembered by their more favored brethren in other parts of the land. For example—How long will it take one of the oldest states, and therefore by some supposed to be one of the oldest Dioceses, having upwards of NINETY COUNTIES, to supply a ministry and to erect churches for all these, without aid from others? The number of its clergy is as large now as it ever has been, and, including its Bishop, is only twenty-three. Of these, one or more are in distant spheres of duty. Several are dependent upon their literary attainments for support. Others are Diocesan Missionaries, and others Missionaries of the General Board. While five or six self-supporting parishes are relied upon for the greater portion of all the funds expended for the erection of churches at missionary and other stations, for the support of the Episcopate, for Educational and for other Diocesan purposes. For one of these objects the largest parish is annually taxed six hundred dollars, and for the others in proportion; and these it is expected to pay as regularly as it pays the salary of its Rector.

Notwithstanding, this Diocese from the beginning has ranked among the most liberal in its contributions to Foreign and Domestic Missions.

It is believed, that this Diocese is only one of others in similar situations, which are doing all they can for the Church at home and abroad; and which in turn present strong claims upon the sympathy and aid of those more favored.

They are endeavoring to obey the injunctions of Him who said, "It is more blessed to give than to receive." Does He not likewise intend, that by the hands of those of "the same household of faith," they should realize a measure of reward, even in receiving?

At New-Orleans the Secretary met the Missionary Bishop of the South-West, on the eve of embarking for Texas. He has, during the winter, been actively engaged in other portions of his extensive charge. Unaccompanied by Presbyter or Deacon, he is often called to perform all the offices of these. During a recent visit at Helena, in Arkansas, he officiated fourteen times in six days—the Church providing daily for two services, the earnest wishes of the people, and the peculiarly interesting offices performed, calling for the additional services. Besides meeting the candidates for instruction, he baptized four adults and eleven children, confirmed eight, and administered the Holy Communion to eight persons, for the first time that it was ever celebrated in that place.

He reports "the fields as everywhere white for the harvest;" while the cry meets him in advance from that portion of his charge (Texas) just about to be visited, to bring with him sixteen or twenty right-minded missionaries—

men who are willing to endure hardships for a season, as good soldiers of the Cross, and that work enough can be found for all of them. Throughout that extensive and rapidly improving country, there is an earnest desire expressed for the services and ministrations of our Church.

Reader, do you "pray to the Lord of the harvest that He will send forth laborers into His harvest?" And can He test the sincerity of your prayers by the amount of your contribution to Missions, in proportion given as He has blessed you? If so, happy are you. If not, go and thus do. Then when you shall hereafter stand before Him, He will acknowledge all that you have ever done in His name. "For," said he to those first sent forth, "whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward;" and on another occasion, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

ENCOURAGING ASPECT OF THE DOMESTIC FIELD.

The April reports of the missionaries have generally been received. They present highly encouraging prospects of their respective stations. An amount of labor is given, which will compare with any previous period of the Church's Mission in this country. Many allude to their straitened condition for places of public worship, and for the accommodation of their Sunday Schools. Many present the want of church edifices, which, however humble, they may call their own, as an insuperable difficulty in the way of permanency and success. Others state, that comparatively a small amount from those who could give "of their abundance," would discharge the balance of debt which has been or would be incurred in building, and which, if removed, would soon enable them to become self-supporting. From the encouraging character of their reports, they confidently look, though they do not say it, for the prompt payment of their salaries. This is no more than they have the right to expect. This too, we believe, the Church will be disposed cheerfully to supply. Would that we could meet the indications of the will and providence of God, which in various portions of the domestic field are now so plainly manifest. Would that we could obey at once, the voice of command as well as of promise, which distinctly says to us, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left."

THE CHAPEL FOR SEAMEN AT NEW-ORLEANS.

While in New-Orleans, the Domestic Secretary officiated in the Seamen's Chapel, when an incident occurred which is worthy of notice. At the end of his discourse, he alluded to the satisfaction with which, as the agent of a society designed to extend the blessings of the Gospel, to the destitute within our country, he then addressed those whose lives were perilled on the great deep, for whose spiritual welfare an interest was at length being awakened, which he trusted would be in proportion to the indifference and neglect which our church had so long manifested towards them.

When he closed, the chaplain arose, and saying to the congregation that he believed the sailor was as willing to testify his sense of the spiritual privileges he enjoyed, by contributing to extend them to others, as he ever was to help a shipmate in distress, proposed that a collection should be taken in aid of Domestic Missions. The hearty "aye, aye, sir," with which a captain answered his request to pass through the chapel and receive their contributions, was but the prelude to the generous response made by the sailors.

TWENTY DOLLARS were at once contributed. This, it is believed, is the *FIRST collection EVER received from this source* for Domestic Missions. And when the means of those contributing are considered, it is probably in proportion, larger than that ever given by any other congregation.

The Secretary believes it to be a duty he owes to God to bear his testimony to the zeal manifested, and to the disinterested efforts which are being made by the young men of the city of New-Orleans to support this Mission, and also to the unwearied and successful labors of their efficient and excellent chaplain, the Rev. Charles Whitehall. Through his faithfulness, energy, and peculiar adaptation to the work, this Mission, as it respects the attendance of seamen and their interest in our services, is in a most flourishing condition. The large room occupied as a temporary chapel is already too small for the purpose. It is no uncommon sight to observe the side-walk, and steps leading to it, filled with sailors unable to be accommodated within, who are there attentively listening to the service. Measures are now being adopted to erect a church for sailors on the Levee. This plan, owing to the rapid current of the Mississippi River, and the consequent risk and expense, having been ascertained to be more feasible than that of a floating chapel.

A library and reading-room, under the superintendence of the chaplain, has also been established, to which the sailor can daily resort, where he is ever welcome, and encouraged to remain—enabling him to spend his leisure hours at one spot, on shore, without a tax upon his hard earned wages, and where he can obtain both recreation and improvement "without money and without price."

This Mission, like similar ones established in other ports of the country, has a claim to the sympathy, and appeals for support to the liberality, not only of the merchant whose fortune is amassed through the perils of the seaman, but of all who are in any way interested in those "that go down to the sea in ships."

This chapel is open to all. It is frequented by sailors of other nations, from every part of our own extensive seaboard, and from our great navigable rivers and internal seas. Among these, the chaplain has found some who, by birth and education, were designed to move in other spheres of life, who in the season of sickness have realised the value of this Mission, and through his instrumentality, have been converted from the error of their ways, and restored to their relatives and friends, the "dead" as "alive again," "the lost" as "found." Towards the erection of this chapel, and for the increase of its library, funds and books are greatly needed. These may be sent directly to the chaplain, or they will be gladly received and cheerfully forwarded by the Domestic Secretary, in part return for the unexpected and gratifying reception of himself and Mission at "The Seamen's Chapel in New-Orleans."

Bishop Potter, on Sunday, the 16th ult., administered the Rite of Confirmation to twelve candidates at the German Free Church of St. Simon, in this City. This Church is under the care of the Rev. Thomas Cook, who is also missionary among the Jews.

It is believed this is the first time that confirmation was ever held in a German Episcopal Church in this country.

FUNDS.—The first of April brought another claim upon the Treasury for one-half year's salary due the Missionaries. We are aware how repulsive this subject is to many. May it prove so to those only who have fully discharged their duty to Domestic Missions. And may the gratitude which is awarded them, independently of the duty and the pleasure of doing good, make amends for us. We ask those who cheered us with the promise of collections before the 15th June next, to forward the same as speedily as convenient. The Annual Meeting is near at hand. All that is promised, and more, will be needed, in order to relieve the Treasury, and enable it, at that meeting, to proclaim itself free of debt. Could this be the case, how many hearts would be cheered! A little effort, by those who have not yet contributed, will surely bring it to pass. The people, we know, are willing. We ask then of the Reverend Clergy, may it not be done?

From a rector of a parish in Maryland, formerly a missionary of this Committee in the South-West, we have received the following tribute to those

who are still engaged in that cause. Coming from one who speaks of what he does know, and testifies of that which he has seen, we trust it will be read with great interest by all.

“ I enclose ten dollars of the Advent collection in —— Parish for Domestic Missions. I have good hope of being able to forward a small sum with some degree of regularity hereafter; and should rejoice sincerely if my people could be induced to give *according to their ability*. What I now send is far below that mark. I trust, however, that it is a beginning of better things both from them and for them; and small as the amount is, in this trust I take great pleasure in forwarding this first offering to the cause of Missions, of —— Parish, within my knowledge.

My heart bleeds for my brethren in the Far West and their holy cause. I know their labors, their privations, their endurance, and the complaining style of the reports of missionaries in the Spirit of Missions to the contrary notwithstanding—their patience; and gladly would I hail the day that relieved them and their work from dependence on the hard-wrung charity of the wealthy and the proud, who, full to overflowing with all manner of substance, hold it all as lords, and not as stewards thereof.

They are “ *worthy*” for whom the Church is asked to open her full hand. I spent ten years among these suffering heralds of the Cross. Taken as a body, I do not think that a more worthy class of ministers has adorned the Church’s altars for centuries past—if laboring for the promotion of truth and righteousness, in lonely obscurity, in painfulness and self-sacrifice, uncheered, in the majority of instances, by a single ray of hope of better days this side of the grave. If piety, and “ *sufficiency of learning*” and talents enter at all into the composition of worthiness, the Domestic Missionaries are worthy emphatically.

Nor have they been altogether unprofitable servants of Christ and the Church. At least one hundred churches reared by their labors throughout the West—the thousands of immortal souls to whom they have ministered in the Word and Sacraments, where, before they went forth in obedience to the divine command, no Episcopal Church was found, nor Bishop, Priest or Deacon of the Church had ever appeared, bear witness for them in earth and heaven, that they have not hid away the talent committed to them;—and if they have not accomplished all that was expected and desired, they have, at least in the estimation of all who *know* their difficulties, proved themselves “ *workmen that need not to be ashamed*” of the results of their toils.

Their work is, beyond all controversy—the Church has ruled the case—a part, and a most important part, of the Church’s mission in the world: her chief, her *sole duty*, I may say with confidence. For what else has she to do in time, than to gather into one all the children scattered abroad, and prepare them for eternity? And what else is the Domestic Missionary toiling for? Certainly it cannot be for the stipend. The poorest parishes at home will give them more than one-half or two-thirds get from the

Board. They can be more secure of enough to eat and wear, by three months labor out of the twelve, expended upon government land, or by reliance upon the bounties of providence found in the forest and stream. In fine, I know not a *single worldly motive* that can be supposed with any show of reasonableness, to actuate these men—many of whom will favorably compare as to learning and talents with any portion of our clergy—to remain where they are, and toil and suffer as they do. No! If any may claim to have sacrificed all things for the glorious gospel of the grace of God, these more. And the fast-approaching future will do them the *justice* of the concession, that *according to their ability* they planted in hope; and watering the feeble shoots of the vine with their tears, they prepared a shelter for thousands against the time to come, whose blessed shade might else have been denied them.

And certain it is, that were other portions of the Church to come up as faithfully to the point of *ability* as they have, we should hear no more of that strange language in Zion—"suspending or abandoning the work of Missions!" Why can the *heart* abandon its office in the animal economy, and have even the "name to live?" No more can the Church abandon *the work* given her to do her office in the world, and remain the Church! the Lamb's Bride! the mother of the Redeemer!"

APPOINTMENTS.—Rev. J. W. Dunn, to Fayette, Mo., from Oct. 1, 1847. Rev. W. B. Corbyn, Marion County, Mo., from April 1, 1848. Rev. J. A. Harrison, Lexington, Mo., from April 1, 1848. Rev. James Stephenson, Jefferson City, Mo., from the 1st May, 1848. Rev. T. B. Doolley, Pomeroy, Ohio, from March 1st, 1848. Rev. E. Fontaine, to Aberdeen, Miss. Rev. Henry Sansom, to San Augustin and Nacogdoches, Texas, to date from the time of his entering upon his duties.

RESIGNATION.—Rev. G. W. Sill having accepted a call to Holly Springs, Miss., has resigned the stations Hannibal and Palmyra, Mo.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th of April to the 15th of May, 1848:

MAINE.	
<i>Brunswick</i> —St. Paul's S. S.	\$3 00
VERMONT.	
<i>East Berkshire</i> —E. Royal	1 00
MASSACHUSETTS.	
<i>Andover</i> —Christ Ch.	61 00
<i>Boston</i> —Trinity, part quarterly.	83 11
St. Paul's.	4 00
<i>Cabotville</i> —Grace Ch., Benoni Preston.	5 00
<i>Cambridge</i> —Christ Ch.	30 00
<i>Great Barrington</i> —St. James's.	6 50
<i>Ipswich</i> —From H. B.	5 00
<i>New-Bedford</i> —Grace Ch.	24 00
<i>Taunton</i> —St. Thomas's.	57 30
<i>Wilkinsonville</i> —St. John's.	13 26
Mrs. T. G. Pessenden.	10 00 299 17
RHODE ISLAND.	
<i>Westerly</i> —Christ Ch.	25 00
CONNECTICUT.	
<i>Middle Haddam</i> —Christ Ch.	5 00
<i>New-Haven</i> —Trinity Ch., off'g.	75 00
<i>Plymouth</i> —St. Peter's, $\frac{1}{2}$	50 00
<i>Stamford</i> —St. John's, mo. off'gs.	22 39
<i>Stratford</i> —Christ Ch.	10 00
<i>Waterbury</i> —St. John's, $\frac{1}{2}$	65 50 227 89
NEW-YORK.	
<i>Goshen</i> —St. James's S. S.	4 00
<i>New-York</i> —Ch. of the Ascension, juv. miss. assoc. monthly coll. 1847	21 06
Do. do. for the slaves.	10 00
Soldiers' Mission Ch. of St. Cornelius the Centurion, S. S., for a boy at Duck Creek.	1 08
Earnings of a little girl, 7 years old.	1 00 37 14
NEW-JERSEY.	
<i>Burlington</i> —St. Mary's, off'gs.	67 60
<i>Elizabethtown</i> —St. John's.	19 07
Do. for Wis.	14 62
<i>Svedesboro'</i> —Trinity.	8 00 109 29
PENNSYLVANIA.	
<i>Kensington</i> —Emmanuel Ch., miss. soc., for Bp. Chase's mission.	15 00
<i>Meadville</i> —Christ Ch., $\frac{1}{2}$	5 00
<i>Norristown</i> —St. John's.	24 18
Do. S. S.	13 06
<i>Philadelphia</i> —St. Stephen's.	132 84
Do. for Bp. Kemper's mission.	15 50 205 58
MARYLAND.	
<i>Anne Arundel Co.</i> —Severn Par. $\frac{1}{2}$	5 00
<i>Baltimore</i> —Trinity.	11 50
<i>Baltimore Co.</i> —St. Thomas Par., Mr. Owen, \$10; E. Lyon, \$5; Mrs. Carroll, \$5; Mrs. Lyon, \$15; Rev. Mr. Austin and fam. \$15.	40 00

<i>Cecil Co.</i> —St. Stephen's.	\$7 00	
<i>Kent Co.</i> —Shrewsbury Par.	7 64	
<i>Prince George's Co.</i> —St. Paul's.	6 85	
<i>St. Mary's Co.</i> —Charlotte Hall, $\frac{1}{2}$	5 00	
King and Queen's Par.	9 00	
<i>Washington Co.</i> —Hancock S. Thomas.	10 00 101 99	

VIRGINIA.

<i>Fort Monroe</i> —Capt. Martin.	30 00
<i>Fredericksburg</i> —St. George's.	10 00 40 00

SOUTH-CAROLINA.

<i>Charleston</i> —St. Peter's, for Fayetteville, Ark.	10 00
St. Michael's.	74 76
Do. for Western miss.	15 00
Mo. miss. lec. for March.	15 31
<i>Edisto Island</i> —Ladies' work. soc., for Bp. Freeman's mission.	20 00
<i>Prince George's</i> —Winyaw.	10 00 145 07

GEORGIA.

<i>Savannah</i> —Christ Ch., for Western missions.	40 00
<i>Baker Co.</i> —From a family.	18 00 58 00

ALABAMA.

<i>Greenboro'</i> —St. Paul's.	25 00
<i>Mobile</i> —Christ Ch.	423 60
Do. children of a family.	60
Do. a boy in S. S.	50
<i>Union Par.</i>	10 00 464 70

LOUISIANA.

<i>New-Orleans</i> —Christ Ch.	465 43
Ch. of the Annunciation.	22 00
Grace Ch., a lady, a member.	5 00
Seamen's Chapel.	20 00 512 43

TENNESSEE.

<i>Bolivar</i> —A Missionary station.	15 00
<i>Memphis</i> —Calvary Ch.	100 00 115 00

OHIO.

<i>Chillicothe</i> —St. Paul's, for Illinois.	10 00
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KENTUCKY.

<i>Louisville</i> —St. Paul's.	45 00
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MICHIGAN.

<i>Detroit</i> —St. Paul's, off'gs.	43 54
Christ Ch., off'gs for Jan., Feb. and March.	24 37 67 91

TEXAS.

Mrs. Henderson.	20 00
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MISCELLANEOUS.

L., of which \$2 is for the Jews.	5 00
H., for missions to the West.	2 00
A young Churchman, in answer to the Treasurer's appeal.	1 00 8 00

Total. \$2,500 17

Total since June 15th, 1847. \$23,392 51

FOREIGN.

MISSIONARY CORRESPONDENCE.

Africa.]

JOURNAL OF REV. J. PAYNE.

Efforts to save a Chief from the ordeal of a drink of "Gidu."

Saturday, May 1st.—Early this morning I was informed that W., the Bodia (king) of this place, had been taken out to the field to be subjected to the ordeal of "gidu." This was the third time that he had been lately apprehended on the charge of witchcraft. Once, about a month ago, when he was released, simply because, in case of his death, the custom of the country would not allow any one to go to the rice farm for four days, which, in the present state of the rice, would endanger the crop. He was taken again yesterday to the place of trial, but the administration of "gidu" was deferred at the request of a deputation from Rocktown, who had come down to beg him off.

The storm which has now burst upon the poor Bodia's head, has been long gathering. Royalty, everywhere so beset with danger, is most peculiarly so here. The Bodia, receiving his appointment by the direction of the "Kwi," is supposed to exercise a mysterious but powerful influence over the country. If war happens to break out, or the rice crops to fail, or sickness prevails and people die, the Bodia is answerable for it. It is not wonderful, therefore, that, during the past two years, in which fifty of the Cavalla people have been killed in war, and as many have died of disease, and nearly all the cattle have been swept off by an epidemic, and the rice crops have failed, poor W.'s character has been the object of growing suspicion and hatred. Indeed it has long been the settled opinion of the community, based, as is asserted, on the word of all the "deyâbo" consulted, that W. is a wizard, and the people have been only waiting for a convenient pretext for getting rid of him.

For reasons which have been before recorded, I had almost determined never to attempt to rescue any one from "gidu" again. Circumstances, however, in the present case, led me to recede from my resolution. G., the king of Rocktown, called yesterday, and told me that although he had exerted his utmost influence, he had not been able to induce the Cavalla people to give W. into his hands, notwithstanding his promise to give him "gidu" at an early period. He said, however, he should make one more effort when he should be taken to the place of trial, and begged that I would be present to second his efforts.

W. has always appeared very friendly to us, and I therefore felt the more anxious, if possible, to save him from the wrath of his misguided people. To obtain permission for him to return to his place and station in town I knew would be impossible. It would have been just about as reasonable as

an attempt to obtain the release of a murderer condemned to death in a civilized country, by applying to the executioner. W. had been convicted of witchcraft by the consentient responses of numerous *deyâbo*, and all must believe him guilty until he should prove his innocence by the infallible test! Such is the maxim of the heathen.

But though it would be impossible to prevent his drinking "gidu" at some time, I had learned that it is a great point gained for the accused to take it privately, amongst friends, instead of publicly, and among exasperated enemies. This was all that the delegation from Rocktown asked for, and, unable to do more, I determined to co-operate with them in gaining thus much.

I went to the field this morning about eight o'clock. The whole population of the place were assembled. The old "Bodiâ" was seated on the ground opposite to the crowd, having by his side a mortar in which the "gidu" had been prepared, and before him a bowl of it, which the people were urging him to drink. The delegates from Rocktown had already been talking an hour to no purpose. I sat on the grass and listened to three more addresses from them to the exasperated people, but the reply to all was, "W. is a wizard, and he shall drink gidu before we go to town." Several old men arose, and insisted that he should do so without delay. "Why do you wait?" said they, addressing the Bodiâ, "if you are innocent, prove it; if guilty, be content to die, and to go and lie with your fellows in the witches' burying ground."

The time for me to speak appeared now to have arrived. Under similar circumstances, I had always before felt sadly at loss for such arguments as would influence my hearers. To state my conviction that the "*deyâbo*" tells lies, or that "gidu" is no test of guilt, were vain, because the popular belief on these points is quite another thing. According to this, "the *deyâbo* do speak the truth. Or, in case they do not, gidu will show it, for this is the infallible test." And, indeed, the only argument which I remember to have heard used by natives, has been based upon their rank, and consequent claim to be heard. While, however, my sense of propriety would not allow me to ask a hearing on this ground, most providentially my knowledge of the history of Grebo furnished me with an argument of a similar kind, far more powerful than any which could by possibility be drawn from my individual influence. This I determined to use on the present occasion. The land at present occupied by this people was originally the property of the Baboes, the tribe next below Grebo. They obstinately opposed the settlement of the colonists from Rocktown at this place. Indeed, they succeeded in burning the first town built here, and forced those who had settled it to return to Rocktown. A second attempt was more successful. A resolute little band succeeded in building and fortifying a town in a more advantageous site. But when they had got fairly settled, a most unexpected casualty arose. All the fire in the town became extinguished! It was now a matter of most anxious debate, how this important loss should be repaired. One proposed to get fire by discharging a gun; but this was objected to on the ground that the Baboes might hear the report of the gun and bring war. Another suggested getting it from the Graywayans, who were the nearest Grebo neighbors; but this was not adopted, lest the Cavalla people should lay themselves under permanent obligations to Grahway. In the midst of this perplexity a vessel came in sight, and shortly anchored. A Krooman went off to it and obtained fire from the captain. That captain was a "Kobo" (foreigner,) and the Krooman brought "Kobo ah na" (the foreigner's fire) ashore, and that fire has warmed and fed the Cavalla people to the present moment. By universal consent they are, therefore, under permanent obligation to Kobo. I recollect that this fact was stated to me during our

difficulties four years ago, by an old man, to convince me that whatever threats his people might make, they could not ever think of injuring us.

I determined to test the strength of this sense of obligation this morning. "You all know," I said to the people, "the tradition in regard to the source from which you obtained your fire. It was from the captain of a vessel—a white man. Now I belong to the race of that captain. I stand before you as their representative. It was my race, then, which gave you the fire which has warmed, fed, and kept you alive for generations. You have refused the prayer of the Rocktown king in behalf of your Bodiâ. Will you refuse mine, also? Deliver, I beg you, the old man to his brother."

Although the death of the Bodiâ had, to all appearance, been determined on, the sedibo were evidently disconcerted by this address. Not a word of reply was uttered, and after a considerable interval of silence, nearly the whole body withdrew to a short distance for consultation. An angry discussion ensued, which lasted some fifteen minutes, when all returned and seated themselves as before. Presently one of the oldest and most influential of the body arose, and addressed the king of Rocktown and myself as follows:—"Gray and Payne, the sedibo had determined to give Wah gidu. They brought him here for that purpose. There is no doubt that he is guilty of the crime of which he is accused. He killed W. and H. and ——— and ———. He ought therefore to drink gidu. But you and Payne have come to beg him off. We do not feel that we can persevere in our resolution under such circumstances. We deliver Wah to you, as you desire. But remember, you are to give him gidu. Before we shall have finished clearing our rice farms (within three weeks) he must drink gidu. We appoint no successor until he shall have been tried. The ring (badge of office) which we have taken from his leg shall remain suspended in the Ta-Kai (Bodiâ's house) until his fate shall have been decided. Therefore do your part quickly." Gray made a courteous reply, and though pleading for some delay, promised to do as the sedibo desired him. For myself, leaving an inveterate system, which I could not change, to take its course, and thankful for having been instrumental in prolonging the life of a fellow-creature, though it may be but for a short time, I hastened home on one of the hottest mornings I have known.

The old Bodiâ reached my house very soon after I did. After eating some food, which he much needed, having taken nothing since yesterday, when he was apprehended, he appeared very cheerful. In answer to my remark that I was glad we had gotten him off, since, in my opinion, gidu often killed the innocent, he said, in the broken language which passes for English, "Oh yes, pose man hab witch, sassa-wood kill him. Pose he no hab no witch, sassa-wood no kill him!" Alas, for the hope of a change of opinion on this subject in such men!

This evening the Bodiâ was taken to Rocktown by the king of that place, with the view of his drinking "gidu" there.

After leaving their prisoner this morning, the sedibo returned to town to take, or as they express it, "eat up" his property. They seized some eight or ten chests, besides much cloth, and are to kill several bullocks to-morrow. In walking through town this afternoon, I was particular in ascertaining the cause of this proceeding, when, according to the law of the land, the accused has not yet been convicted of guilt. The reply was that the Bodiâ tacitly allowed his guilt, by refusing to take "gidu" at once; and being supposed guilty, he was fined more heavily than ordinary men, for the reason that while in office his perquisites had been far greater than those of others. One man said that the people took peculiar pleasure in eating up W's. property, because when he was a young man he was a ringleader in

giving "gidu" to others and seizing their property! And this remark, I believe, reveals the chief cause of the tenacity with which "gidu" is retained. It is not so much that it is believed to be an infallible test, as that it furnishes a convenient means of gratifying that revenge which lives and rankles in every heathen breast. It is obvious, therefore, that the heart must be changed, purged of malice, hatred, revenge, before the murderous system of "gidu" will ever be given up.

Sunday, May 2d.—To-day administered the communion to twenty-four professing Christians. Also united in marriage Thomas Wilson, (lately in the Gaboon mission,) and Sarah Newbold.

Sunday, May 30th.—Congregations, the four last Sabbaths, have averaged 150.

Saturday, June 5th.—Next to a pastor's joy over a sinner that repenteth for the first time, is that which he feels, when those, who after having "tasted of the good word of life," have been overtaken in a fault, are again recovered from the error of their way, and restored to his confidence. Such joy I have experienced this evening. Two of the oldest female communicants in our boarding-school were lately guilty of such disobedience as to make punishment necessary. They came forward this evening to acknowledge their error and to ask forgiveness. The confession of "W.," who spoke in the name of both, was striking. "We have been faithfully instructed," she said, "both in our duty to God and to our teachers. We have, too, made a profession of Christianity, and promised to live according to it; but we have sinned both against you and against God. We deserved, therefore, the punishment which we received. We have confessed our sins to God, and have now come to do so to you, and to ask your forgiveness. Will you pray for us, that we may be kept from falling again into a like transgression?"

Baptism of three Native Children of the Boarding-schools.

Sunday, May 6th.—This morning baptized Wanebo, Henry Morton, Wede, Caroline P. Rand, and Nimleh, Ellen Milnor, members of our boarding-schools at this station. The two former are aged about 14 and the last 11 years. All of them had been candidates for several months, during which they maintained a consistent walk, and thus, by their fruits, proved their fitness to be received amongst the lambs of Christ's flock.

Administered the communion to 27 professing Christians, 23 of whom were natives.

The attendance on public services this morning was about 160.

Progress of the Girls of the Boarding-schools in sewing, and the assistance rendered by them to the Mission.

Saturday, June 12th.—A statement just made by Mrs. Payne, shows such an amount of labor, in a department not hitherto brought much in view, that I think it well worth recording.

In the female department of our boarding-school, every afternoon, except one, is devoted to sewing, and Mrs. Payne takes the direction and instruction of the girls, performing herself at the same time a large share of the work. During the past six months, 350 pieces of clothing have been cut out and made up, of which Mrs. P. has, herself, cut out 215. The price of this work, if put out at low rates, would have amounted to sixty-six dollars; but this consideration is of small moment compared with the instruction

given to the girls in this kind of work. The women of the country never sew, and of course our girls, when they came to us, knew nothing about it. But now, not only do they delight to employ the school hours in the afternoon as above stated, but many of them spend their hours for relaxation in sewing for their relatives and friends in the native towns.

Sunday, June 13th.—Our congregation, this morning, numbered about 130, the larger proportion of them being women. The men were occupied in discussing some important measure in public assembly.

Sunday, June 30th.—Congregation this morning numbered 250. There were present a fair proportion of both sexes.

This evening Y., a member of our boarding-school, aged about 19 years, came to me to declare his anxious concern to enter the kingdom of heaven. He said that the Saviour's declaration, "except a man be born again he cannot see the kingdom of heaven," greatly troubled him. May he prove one of the "pure in heart" who "shall see God."

Friday, June 25th.—Returned from Fishtown, whither I went on Wednesday, to make my stated pastoral visit, and to attend the quarterly examination at that station.

I was very sorry to find both Dr. and Mrs. Perkins in feeble health. Mrs. Perkins had recently had two severe attacks of fever, from the effects of which she was still very weak; and the Dr. was barely able to sit up to partake of the Lord's Supper on Thursday evening. As, however, he was without fever, I trust he may soon be restored to his wonted health.

The history of the Fishtown station, upon the whole, is decidedly against it being a healthy one. Would that its neighbor, the high, the beautiful, the populous Rocktown, might be speedily occupied!

Sunday, June 27th.—Congregation about 240. They appeared very attentive.

Quarterly Examination of the School at Mount Vaughan.

Wednesday, June 30th.—Attended the quarterly examination of the school at Mount Vaughan. Forty-three children passed examination. Their progress did not appear so satisfactory as it did three months ago. This Mrs. Thomson attributes to the great irregularity in their attendance. This indeed is a very discouraging feature in colonial schools in general. Partly from necessity, but more, it is to be feared, from the indifference of parents to their best interests, children are permitted to be so frequently absent from school as greatly to retard their progress. Still it ought not to be forgotten that to "do good"—even the least good—"as they have opportunity," is the duty—the blessed privilege of the disciples of Jesus.

Examination of the Schools at Cavalla and River Cavalla Stations.

Thursday, July 1st.—Examination of boarding-schools at Cavalla Station was held, including twelve boys from the River Cavalla Station. Sixty-four children were present. Three were absent in consequence of sickness. The progress of the children was, on the whole, satisfactory. Indeed, I never look upon this interesting group of children and youths, rescued from heathenism, enlightened, many of them sanctified and saved, that I do not "thank God and take courage."

JOURNAL OF REV. E. W. HENING.

Customs of the Tribes in the Interior.

Returning from Hidié, I visited the towns of Teblebo and Dihné, preaching at both places. My excursion terminated at Dinalu. Here I witnessed a novel and exciting scene. As I entered the town I observed a crowd of women collected at the door of a hut, hooting and clapping their hands in the most vehement manner. On a sudden the whole troop would start off, make a circuit round the town, tossing their arms, stamping their feet, and return to the hut, wrought up to a still higher degree of excitement. My interpreter informed me that they were "cursing," or, as the phrase means, abusing the man in the house. This individual had accused a woman in the town of witchcraft. She had proved her innocence by the usual ordeal of sassa wood, and she was now avenging herself upon her accusers, aided by her female relatives and friends. The man, in the meantime, sat quietly in the middle of the hut, directly fronting the door, as though he had chosen the most eligible situation to be bated by his tormentors. There he remained, as immovable, and apparently as passionless as a block of marble. I wondered whence the man had derived the philosophy which enabled him to bear with so much patience the peltings of such a storm. But while I was in the midst of my speculations, he bounded from his seat with the leap of a tiger from his lair, and seizing a cudgel, dashed through the crowd, dealing his blows upon all who stood in his way. The shrieks and yells of the women were the signal for a general melee, in which the whole town became engaged. As I had no hope of becoming the pacificator in such a scene of tumult, I left the rioters to themselves, and pursued my journey to Cavalla.

A Trip at Sea on account of ill health.

We left Cavalla Jan. 25th, and embarked the same evening on board the *Madonna*, Captain Lawlin, for the purpose of taking a short trip at sea, in the hope of restoring the health of our infant daughter. We were absent nearly five weeks, and anchored at Cape Palmas, Feb. 27th. On the Monday after my arrival I received intelligence of the dangerous illness of Musu. My anxiety was greatly increased by the knowledge that there was no one with him capable of administering the proper remedies. Apart from this, should his disease indeed prove fatal, as I had much reason to apprehend, I wished to be with him in his last hours, that I might know if he remained firm in the faith he had professed. Leaving Mrs. Hening at Mt. Vaughan, I accordingly started at two o'clock the following morning, with the intention of accomplishing the journey to Taboo in one day. On my arrival at Rockbookah, I learned from Mr. Appleby that Musu was convalescent. My mind being thus relieved, I concluded to remain at Rockbookah until the following day. In the morning I pursued my journey, and reached Taboo at noon. A new and unexpected trial awaited me. I found the school, which a few weeks before I had left in such a flourishing condition, nearly disbanded. I was informed that the natives, taking advantage of my absence, had withdrawn some of the pupils, and were endeavoring to persuade others to abscond. I went into town, and calling together the parents and head men, inquired the cause of these proceedings. The reply was as follows:—"First time you come talk God palavre, we hear your word—we give you children for school side; because we say in our hearts,

by and by he go pay we. But now long time pass, we no look any money, and we no will for this thing any longer, so we take boys away." I had, during my residence, expended much in presents to the people, with the view of conciliating their good will, and thus promoting the objects of my Mission; but I had found that the more liberally I gave the more frequent and exorbitant became their demands, and I regarded this as only another expedient to extort more money. I determined to betray no solicitude upon the subject. "Your children," said I calmly, "are your own. You can do with them as you please; but remember, if you break up my school, you take away my inducement to remain among you." The probability of such a result had not been included in their calculation. In the afternoon I was waited upon at my house by a large deputation from three towns. Those who a few hours before were my dictators, had now become my suppliants. They earnestly entreated me not to leave them. They promised not only to restore the scholars who had been taken away, but to add to my former number. After some apparent hesitation, I yielded to their solicitations. Thus did the school seem, at least, to be placed upon a firmer basis than before. It is a most gratifying circumstance that, of the little band of Christians at Taboo, not one had been induced to leave the school. They came to me in a body, expressing their sympathy in the trials of my situation, and their determination to accompany me wherever I might go.

MISSIONS OF THE CHURCH OF ENGLAND.

(From the Church Missionary Record.)

New-Zealand Mission.

We have lately received from Mr. Hadfield a most valuable letter, dated March 8, 1847, portions of which we now lay before our readers. After referring to his long illness, Mr. Hadfield thus writes of the

Continued Affection of his People.

That which has most especially occupied my thoughts has been the field of my late labours; but even that, with all the anxiety it occasions me, is a constant source of gratitude and praise. The people whom I have left still regard me with affection and love, and pay the greatest attention to the few lines of advice which I from time to time communicate to them. I said above that painful reflections passed through my mind. After some years of great activity to be rendered inactive, doubtless, in some degree produces these; but I mean nothing more: for, whatever may be said of the trials which missionaries may have to undergo, I am sure that no earthly pleasure can at all approach that which I experience, when I remember that I am regarded with love and affection by hundreds of my fellow-beings, for no other reason than because I have been engaged among them as a minister of the *Gospel of Peace*.

And then he gives a striking view of the

General Prevalence of Christianity in New-Zealand.

The collateral effect of missionaries' labours on the best-informed and most respectable settlers is very great—greater, perhaps, than they would

themselves be willing to allow ; for they cannot shut their eyes to the effects produced among the natives. May not one effect, even of this, under the Divine blessing, be to lessen the prejudice against Missions which has hitherto prevailed too much in the nominally-Christian world, and, if so, materially to help forward and facilitate the great object? I generally endeavour to view subjects dispassionately, and am not conscious that I am too sanguine; but I confess I think that, in a Christian point of view, the late untoward events in New Zealand have been considered too important. I certainly have a much stronger conviction of the reality of the hold that religion possesses over the professing natives, since the late disturbances in this part of the country, than I had previously. Last winter, while war was going on in the neighbourhood, Governor Grey visited Waikanae on the Lord's day, and attended the native church and school. It was conducted by a native catechist, Levi Te Ahu, a man who has conducted himself invariably in the most Christian manner ever since his conversion, seven years ago. On his return to Wellington the governor came to me, and expressed himself as altogether astonished that such a change could have taken place in a barbarous people in so short a time. I believe that Christianity is extending itself in New Zealand; and I cannot, with some, allow myself to doubt it, merely because some temporary disturbing forces may occasionally appear to arrest its progress. I should have little hesitation in undertaking to maintain the position, that, *cæteris paribus*, Christianity has made a more rapid progress in New Zealand than it has ever made in any other country since its first proclamation by the Apostles. I have made this assertion here several times, when conversing with intelligent men of extensive reading, and it has been acquiesced in. I merely make this remark, because I fancy I have seen, in some English notices of New Zealand, a kind of commiseration for the obduracy of New Zealanders, when all impartial and competent judges must be astonished at the remarkable progress, in both religion and civilization, which these people have made. Some people, however, persist in observing and reasoning from the worst specimens, and thus mislead both themselves and others.

Importance of Civilization in connexion with Christianity.

On this subject Mr. Hadfield makes some very forcible and just remarks, with which we conclude our extracts from his letter. He says—

I believe that I differ from some of my brethren on the importance of advancing the civilization of the natives. It is asserted that civilization draws their thoughts from religion; and, to a certain extent, this cannot be denied: but where are we to look for unmixed good? I confess my own opinions have somewhat altered, but they have altered with circumstances. Whether we may not be able to imagine a barbarous people, led by the influence of religion to abandon their own usages, and substitute in their place some simple code of laws, and continue in a simple, peaceable state, unencumbered with the many wants of civilized life, is not now the question: we have to deal with a people who are now British subjects, and are necessarily brought into contact with civilized people. To retard their civilization would not promote their advancement in religion; but would certainly hasten their destruction. But there is a strong reason for their civilization, though not always clearly perceived: civilization is by no means necessary to enable the soul to hold communion with God, and to be really religious; but it is difficult to imagine a community organized and living as a Christian Church without it. If a perpetual annual grant from some extraneous source, and a continual supply of ministers, are not to be

expected, it follows that the natives must be led to rely, as soon as possible, on their own resources for the supply of these, toward the maintenance of Christianity; but it is difficult to imagine how this can be done without a considerable advance and improvement in civilization. I think that, next to the communication of direct religious instruction, the object of the missionary ought to be the civilization and improvement of the natives in every way: not that he need spend much time on this object, but, as occasion might offer, he should do all in his power to promote it. No time should be lost in leading the natives to *DEPEND* for their improvement in every respect on their own energies and resources.

WANGANUI.

General View—Reports for the Year ending June, 1846.

We have reports for the half-years ending respectively Dec. 31, 1845, and June 30, 1846, and one also for the entire year. In the first, Mr. Taylor writes—

I am thankful to say my natives are still living in peace. The dying conversation of Turoa, our late most belligerent chief, has been like oil cast upon the waters, rendering futile the efforts of the evil spirit to excite his turbulent followers to war.

On Christmas-day I had a numerous assemblage, from all parts of the district, to commemorate the Saviour's birth: 270 partook of the feast which He Himself instituted. I had also a very gratifying meeting of my teachers, forty-two of whom preached before me.

A more extended notice of this interesting day is given in Mr. Taylor's journal. He says—

At nine o'clock the congregation, about 1000 in number, assembled in the field opposite the church, whither the pulpit had been removed. A more attentive congregation I could not have had. After Service the communicants entered the church, which they nearly filled, being 270 in number. I felt much comfort in beholding the reverential manner of many, and I trust, have good reason to hope that some at least held spiritual communion with the Son. In the afternoon I gave an English Service, which was pretty well attended; and after that I returned to the native afternoon Service, when I baptized nearly forty children and thirty adults.

The general routine of the station duties is thus described in the second report:

My ministerial duties, when at home, have been—A morning and evening Service in native, and one in English, on the Lord's-day, with attendance at the Congregational School; and on week-days a daily Service and sermon, with a Bible-class meeting on Monday evening.

The daily-school, under Mr. Ronaldson, has been but thinly attended: its scholars, however, have made a decided progress, as some can read and write English very freely, and have begun arithmetic.

The adults' daily and Sunday-schools are well attended, the entire congregation generally remaining.

In the same report the following interesting relation is given—

A young man of my flock, named Aropita, has finished his course in a very pleasing state of mind. For three years he had been confined to his bed, and during that long period he manifested a firm faith and reliance on the Lord. When I last saw him he told me that he should never see me again in the flesh. I inquired what were his feelings in the prospect of his

departure; when he answered, that there was no darkness: all was light within.

The third report gives the following more general view:

It gives me much pleasure to report the consistent behaviour of the great mass of my people, and their general attention to religious duties. This is especially gratifying at present, when so many have halted between two opinions.

Mr. Taylor still more strongly writes to this effect, in a letter dated April, 6, 1846, in which he says—

At this moment there is war in Waikato among the natives, and every day threatens its breaking out at Wellington between the two races. Numbers of strange natives are daily passing through my district to the expected seat of war, and they endeavour to unsettle my people; but, by the providential care of the Lord, they have hitherto been unsuccessful. The Europeans are constrained to look to them as their protectors, should war approach the little settlement, and even they are obliged to acknowledge their greater consistency of conduct. They do not drink, nor swear, nor profane the Lord's-day, nor omit daily prayer, nor fall into those gross sins in which too many of our countrymen openly indulge. Though I cannot affirm that their light shines very brightly, still it burns, and appears the brighter when contrasted with the surrounding darkness. There is a searching spirit among many, which is a token for good.

The report continues—

We have been constantly threatened with war during the last year, and have been living in expectation of hostile visits from the heathen natives of the interior; but, by the mercy of God, we have found that our enemy has been chained, and not permitted to hurt us. The kind reception I met in my last two visits to Taupo, from those who threatened us as enemies, leads me to hope, that not only my object in taking those journeys has been attained, in hindering the enemy from fulfilling their threats, but in also spreading the fear and knowledge of God among those seldom-frequented parts of the Island. Thus is the Gospel becoming an increasing bulwark to us against future aggressions. The awful death of Te Heuheu, and nearly sixty of his tribe, had doubtless been ordered in infinite wisdom for good, which time will more fully develop. The desire expressed by Iwikau, Te Heuheu's successor, that I should pay him an immediate visit, and the kind reception given me by him and his people, raises the hope that a permanent good effect will be produced upon their minds.

The Lord's Supper was administered during the year, at Wanganui and other places, to 1207 persons, and 149 adults were baptized.

Mr. Taylor has established a hospital, of course on a small scale, for the sick of his neighbourhood. Besides the attention of Mr. Taylor himself, Mr. Rees, a surgeon, has kindly rendered gratuitous assistance.

Native Sowers of the Good Seed.

Dec. 19, 1845.—A native from Pukeoha, who was going to visit his relations at Chatham Island, had collected about twelve Testaments as a present for them, and solicited me to add some catechisms to his stock, which I shall most willingly do. It is wonderful how much is accomplished by these wandering natives: like birds, they carry the seed of eternal life, and oftentimes disseminate it where no missionary has been; who, when afterward visiting such remote spots, is led to inquire who has done this, and cannot but ascribe it to the Lord as the work of His hand. It was thus, that last summer, I found a little church in the heart of the country at the before-unvisited Pas about Patea.

RELIGIOUS BIOGRAPHY.

[From the Church Missionary Record.]

MEMOIR OF JOHN SMITH,

A CREE INDIAN YOUTH.

JOHN SMITH, the subject of this memoir, was born near Cumberland House, in the Saskatchewan District, about the year 1826; and the first seven years of his life were passed in that part of the country.

In the year 1832, his father and mother, with part of their family, came to Red River. John, being one of twins, had been in part entrusted to the care of a widowed aunt, with whom he was left behind at Cumberland, and did not come to Red River till 1833. On his arrival, he was placed in the Upper-Church School, whither his twin brother James had been sent the year before. The two brothers continued in the Upper-Church School till the spring of 1834, and were then removed to the school at the Rapids. In the spring of 1835, their parents came to the Indian Settlement, built a house, and began to make a farm. The boys accompanied them, and were placed in the school at this station.

On my arrival here, in the summer of 1839, I found them both in the Bible-class; and so much were they alike in personal appearance, that for some time I found it difficult to distinguish between the two. As, however, I became better acquainted with them, I found John much superior to James, both in disposition and mental ability. They continued in the day-school till 1843, and then left. Prior to their leaving, John had for two years been, in point of learning and ability, the first boy in the school, and was a great favorite of mine in consequence of his diligence and amiable disposition. His pronunciation, both of English and Indian, was remarkably clear and distinct. When I was preparing a translation of parts of the Liturgy, in 1842, I frequently fetched him from the school to read over to me the Indian, in order that I might acquire the proper pronunciation.

After he had left the school, I should have been very glad to hire him as a servant; but his unwillingness to leave home was so great that I never, for the first two years, could get him to engage for more than a month at a time, and then he would perhaps stay at home two months before I could get him to engage again. His love of home appeared mainly to arise from the strong affection which he had for his mother. Whenever he applied to me for work, and I questioned him as to what he wished to purchase with the money after he had earned it, if it were not clothing for himself it was sure to be something for his mother.

During his occasional stay with me he always employed himself with great diligence, in the leisure hours of evening, in studying the Bible and Common-Prayer Book. I occasionally explained to him, in common with the other servants, the great and important doctrines of the Gospel, with a view of leading them to seek an interest in the Saviour, and a renewal of the heart by the operation of the Holy Spirit. John always paid the greatest attention when such subjects were discussed, and appeared to take an interest in them; but, as he had all the taciturnity of his race, I never could learn what were his own thoughts and feelings. It was only by a close ob-

servation of his conduct that I could draw any inference as to the operation of the Holy Spirit upon his heart. There was one trait in his character with which I was always pleased; namely, the pleasure which he appeared to take in teaching at the Sunday-school. There is an understanding that such of my servants as are able must teach in the Sunday-school; and in some I have observed that as soon as they have left me they have left off teaching; but it was never so with John: he still went on teaching, whether in my service or not.

In August, 1845, he asked me if I would engage him for six months, and I did so. In February, 1846, he left me, though I was very unwilling to part with him. He complained, however, that it was painful to him to do heavy work, and he thought a period of rest might be of benefit to him. During these six months he had made considerable improvement, and acquired much religious knowledge. I was in the habit of giving him, occasionally, written questions on the Thirty-nine Articles, leaving him to study the subjects, and write the answers upon a slate. After I had looked over the answers, which I generally found correct, he copied them into a book, and committed them to memory. Sometimes the questions were put with a view of directing attention either to a difficult word or to some doctrinal point, and in such cases I was always obliged to help John out with his answer. During the six months that he lived with me he went carefully over, I think, the first fifteen Articles. The next two he went over between the Morning and Afternoon Services of the Lord's-day, which time he was in the habit of spending at my residence. He had a tolerably correct knowledge of all the Articles, having committed the whole to memory, and, in common with the Bible-class, having often heard me explain them and ask *viva voce* questions upon them. Since his death I have often been deeply affected, on looking over his book, when my eye has caught the last answer entered in it. The question is, "To what do the elect at length, by God's mercy, attain?" and John's answer—"To everlasting felicity."

In June he had the measles, which kept him to the house for three weeks. I visited him twice during this period, and found him in a very composed and comfortable state of mind, awaiting his recovery with great patience. When I endeavored to show him how such visitations were intended to humble us for our sins, and to lead us to make a more unreserved surrender of ourselves to God, in dependence upon the merits of Jesus Christ, I observed him wipe away the tears from his eyes—a very rare thing indeed to see in an Indian. He made no remark, however, upon any thing which I had said.

After his recovery from the measles, I only saw him at church till the middle of July, when he came for two days, with five or six other young men, to mow green oats for hay on the Mission farm. In a day or two after having cut the oats, he came to me and said his stomach was disordered; after which I did not see him for a fortnight, and supposed he was at the Rapids, engaged with some of the settlers in cutting hay. He had, however, been seized with dysentery, and his father had allowed an Indian quack to administer medicine to him. The fellow gave him powerful astringents, which greatly aggravated the disease, and on the 1st of August I was sent for to visit him. It appeared to me, at that time, a severe case, but not a dangerous one, as I was not fully aware of the treatment which he had received. I gave him the usual medicines, and told his friends how to treat him as to diet, &c. His father came occasionally to tell me how he was getting on, and to take what was required by him. On the 8th, John sent to ask me to go again and visit him. I did so, and found him looking much worse. It appeared that his friends were not quite satisfied with my me-

dicine, because it did not produce immediate effects, and had again administered their own astringents. After reproving them very sharply, and perceiving that the case was getting a desperate one, I asked John many questions as to his state of mind, and the foundation upon which he was resting his hope of acceptance with God. His answers, though diffident, were very satisfactory. I told him that it might please God to raise him up again, but, as there was some doubt on that head, I wished to know if his faith in Christ were such as gave him full confidence of being admitted into the kingdom of Heaven. He said that it was, and that he felt no fear. I then asked if there were any thing more that he wished to ask me. He said, "I only want you to pray with me." Having done so, I left him. On the 12th, I myself was seized with the dysentery, and was confined to the house both on that day and the following. On the 14th, I received a message from John, saying that he wished very much to see me before he died. I was very unwell, but determined at all risks to go. The weather being excessively hot, his relatives had pitched a tent in the field, under the shade of some trees, and there I found poor John, with evidently but a short time to live. He was perfectly sensible, and I said to him, "John, my lad, I am sorry to see you so low." He said, in a faint voice, "Yes, I am very low." I then, in a few words, exhorted him to rest wholly upon the Lord Jesus Christ, the sinner's only hope. He said, "I do." I then asked, "What did you want me for, John?" "Only to pray," he answered. I knelt by his side, holding one of his hands in my own, and prayed for a short time, concluding with the Lord's Prayer, which he repeated after me. Having finished, I still continued kneeling, and, having his hand in one of mine, I covered my face with the other that I might not disturb him with emotions that I could not control. During this brief interval, he exclaimed, with considerable emphasis, "*Lord Jesus, receive my spirit!*" I said, "Yes, my lad, He will. He always did, and always will, receive those to Himself who put their trust in Him." What with weakness occasioned by my own sickness, and the operation of so much mental anxiety, after a few more words of exhortation, I found it necessary to leave him, feeling assured that he could not long survive. Being unable to bear any fatigue, I kept my room for a few days after this; but sent my servant regularly to see how he was getting on, and whether he needed anything. He brought me very satisfactory reports of his comfortable and peaceful state, and of the advice that he gave to his parents and brothers; telling them not to grieve for him, and saying that he did not wish to recover, but to go at once to his Saviour. On Lord's-day morning, the 16th, he asked to be carried out of the tent, that he might look at the church. He continued in the same happy and peaceful state until the morning of the 17th, and then departed, I doubt not to be with Christ.

John's death was one of the severest strokes I have met with in my missionary experience. He was one of the very few whom I had hoped to train up as a teacher of his countrymen. He has, however, been called early to his rest, and *the Lord of the harvest* has shown that He did not need him as a laborer in His vineyard. In the contemplation of his early death frail nature prompts the exclamation, *Alas, my brother!* but grace suggests the language of Eli—*It is the Lord: let Him do what seemeth Him good.*

I n t e l l i g e n c e .

ATHENS.—A letter has been received from the Rev. Mr. Hill, dated 4th March, in which he remarks, that “the return of Miss Baldwin to Athens, has enabled Mrs. Hill to turn over many of the most fatiguing duties to her charge, confining herself for the present to a general superintendence of the whole female department. We find no change in our Missionary operations, and we humbly trust we are experiencing God’s blessing upon our interesting labours.”

We renew the statement made in our last number, that the Mission at Athens never so pressingly needed as now, the assistance of those who have long taken a special and deep interest in its welfare. Its usefulness is in no degree lessened, and nothing has occurred to darken its prospects abroad. The measures taken by the Committee last fall, are, through God’s blessing, fast extricating them from embarrassment; and if the friends of the Greek Mission will come forward, to help it over the shoal water of the next few months, there is little doubt but the General Fund will soon be released by the liquidation of all old debts, and enabled to contribute to Greece its portion.

CONSTANTINOPLE.—Advices have been received from Bishop Southgate as late as 7th Feb. The solicitude expressed by the Bishop concerning funds, has long ere this been entirely relieved, by remittances made at the close of each month of all the monies contributed to his Mission. The same promptness will always be observed, in the transmission of all funds received for his account.

CHINA.—No advice since our last. The heart of Bishop Boone will soon be rejoiced by the intelligence that funds have been provided by private contributors, for the erection of a substantial Mission church, of extensive school buildings, and of several dwellings for the use of the Mission; the whole amounting to about FOURTEEN THOUSAND DOLLARS.

AFRICA.—No intelligence since the last number. By the Liberia packet which sailed a few days since, the hearts of our brethren in Africa will be encouraged by the news that their hands are soon to be strengthened by the assistance of co-laborers at their Station.

It is hoped that the friends of Africa will not lose sight of the important work for which their aid is solicited, viz:—the ERECTION OF A PROTESTANT EPISCOPAL CHURCH IN THE COLONY AT CAPE PALMAS. Would that some one possessing the ability might do for this Station, that which has been so nobly done for the Mission in China.

FUNDS.—The appeal of the Foreign Committee at the season of the Epiphany, has been more generally responded to, than any of a like nature for several years. Many churches have now for the first time remembered the Foreign field. There are, however, still a number of congregations from which we expect aid, some of which have always been among the most steady and liberal supporters of this department, that have not yet made their collections. We would respectfully remind these, that our financial year is rapidly drawing to a close, and that in the estimates for the year, their expected contributions have necessarily been taken into account.

REMOVAL.—On the 1st of May the Domestic and Foreign Committees will remove their offices from No. 281 Broadway, to No. 2 Park-Place, in the building on the South corner of Park-Place and Broadway.

The office of Dr. J. Smyth Rogers, the **TREASURER** of the Foreign Committee, is at No. 61 Wall Street, office of the City Fire Insurance Co.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from the 15th April to the 15th May, 1848:

MAINE.

Brunswick—St Paul's Ch.....\$10 00
S. S. of do..... 3 00 \$13 00

MASSACHUSETTS.

Andover—Christ Ch., Constantinople 50 00
Ashfield—St. John's Ch..... 5 50
Boston—Trinity Ch., Christmas col., S. S. for Africa, \$21 08; a parishioner for Bp. Boone, \$100; quar. col. in part, China, \$105; do. Africa or China, \$55; do. general, \$8.....284 08
S. S. of Grace Ch. ed. Africa.....100 00
St. Paul's Ch. Africa, \$37 85; general, \$199 61.....237 46
Great Barrington—St. James's Ch., \$6 50; S. S. of do. for Africa, \$4..... 10 50
Hanover—St. Andrew's Ch. paroch. asso. for China, \$27; Africa, \$27; S. S. of do. for Africa, \$7 29; a lady, for Africa, \$3..... 61 29
Ipswich—J. M. B..... 5 00
Newburyport—St. Paul's Ch., Africa 2 00
South Boston—St. Matthew's Ch..... 10 00
Springfield—Christ Ch..... 6 43
S. S. of do. for ed. of Henry W. Lee, $\frac{1}{2}$ yearly payment, Africa 10 00
Taunton—St. Thomas's Ch..... 56 70
Do. China..... 1 00
S. S. ed. of a boy, China..... 25 00
Do. ed. of a girl, Africa..... 20 00
Wilkinsonville—St. John's Ch..... 13 26
Mrs. T. G. Fessenden, China..... 5 00
Joseph Adams, first payment of int. on endowment of scholarship, \$100, Africa..... 25 00 928 22

RHODE ISLAND.

Newport—Trinity Ch. S. S. $\frac{1}{2}$ yearly payment ed. Francis Vinton and Salmon Wheaton, Africa.....\$20 00
Providence—S. S. St. Stephen's Ch., Africa..... 8 00
St. John's Ch., children of H. Dabney, Esq. ed., China..... 25 00
Westerly—Christ Ch., $\frac{1}{2}$ 25 00
Do. S. S. ed., Francis Sophia Vail 20 00 \$98 00

CONNECTICUT.

East Plymouth—St. Matthew's Ch.. 1 28
Harwington—Christ Ch..... 1 87
Haddam—Ch. of the Holy Trinity.. 1 00
Plymouth—St. Peter's Ch., for Africa 20 00
Do. China..... 5 00
Do. Constantinople..... 25 00
Waterbury—St. John's..... 65 50
Westport—Christ Ch..... 15 50 135 15

NEW-YORK.

Brooklyn—Ch. of the Holy Trinity, S. S. for ed. Wm. H. Lewis, China..... 12 50
Cooperstown—E. R..... 5 00
New-York—Ch. of the Ascension, through Mrs. Dr. Bedell, from several ladies, for Greece....110 00
Juv. Miss. Ass. of do. for Greece 36 45
Do. for Africa..... 29 00
Do. through Mrs. Dr. Bedell, Mrs. Kohue, \$25; Mrs. Hall, \$25; Mrs. Trieckle, \$5; Mrs. Alsop, \$5, for ed. China..... 60 00
From members of the Ch. in part of ann. pledge of \$750....350 00
Juv. miss. assoc. of do. for do.... 25 00
Cent. a week society, for Greece 3 50
St. George's Ch., special appro. for Greece.....100 00
Do. for Africa..... 70 00
Do. Fem. S. S. ed., Eleanor Milnor, Africa..... 20 00

Do. Male S. S., ed. Jas. Milnor, Africa.....	\$20 00	
Do. do. Arch'd M'Elroy, China.....	25 00	
Do. do. G. M. F. J. & S., ed. child, China.....	25 00	
Do. do. Mrs. B. to ed. S. J. B., China.....	25 00	
Do. do. for general purposes.....	446 95	
Ch. of the Holy Communion, for support of an unmarried missionary, China, \$500; do. do. for Africa, \$90.....	590 00	
St Thomas's Ch., \$88 18; China, \$3; Africa, \$103.....	194 18	
Family mite box.....	3 15	
Through Rev. E. W. Hening, for the Ch. for the Colonists, Af'a.....	1 00	
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